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Shun-Fluk to accuse him of stealing and sending him forth as his
Dif-Cal.

None seemed to have guessed the truth, save a man by the name of
Li-Nu-Ber.

16. Ye who perchance may consider this saga in future far ages,
Know now the truth ye may ; that the soul of the Goddess of Learn-
ing

Entered at first Gen-Tan-Agg, but he languished for lack of good
training ;

Afterwards, renamed Shun-Fluk, he recovered some of his birth-
right ;

Dying, his soul was then given to an ordinary child of a mortal,
Rendering its face and its form like one of divine conception.

17. Accepted as such by all, till the day that this saga's discovered,
Haply e'en then, for foretell I that Cal-Dif

Unfortunately, the manuscript, which consists of another couple
of sheets that were outermost in the roll, here becomes indecipher-
able through being destroyed by damp ; it would have been inter-
esting, and useful in the light of judging of the truth of the facts
given, to have verified how far the prophecies were fulfilled by
events since the time at which they were written down and the
manuscript hidden in this old burial-mound.

J. M. CHILD.

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NOTES ON DE MORGAN'S BUDGET OF PARADOXES.

In a work requiring the large amount of reading involved in
editing a book like the *Budget of Paradoxes*, and particularly in the
condensing of the results to the proper proportions for footnotes
to aid the reader, it was, of course, inevitable that a certain number
of inaccuracies would occur. It is also evident that many more
notes might profitably have been added to elucidate the meaning
of the text, or to correct the original where this would be warranted.

De Morgan was a careless writer and many of his errors are
mentioned in the footnotes ; but numerous others exist, some of
which are patent to any reader and others of which might profitably

have been set forth by the editor. It is also a serious question as to whether the translation of common phrases is not more of a hindrance than a help to even the casual reader, and whether the space used by such translation might not have been more profitably devoted to a further elucidation of the text. This is the feeling of one or two critics.

Since the work was published, several friends have called attention to a few misprints, a few generous critics have suggested helpful changes, and one or two others have objected to certain of the notes. It therefore seems proper to present a few emendata and errata which may assist the reader of the work.

In the matter of emendata to De Morgan's text itself and of suggestions as to further helpful notes I am indebted chiefly to Prof. A. E. Taylor of St. Andrews, Scotland, who has gone over the work with great care and has kindly given the Open Court Publishing Company the benefit of his reading. The following notes on De Morgan's text are due to him.

Vol. I, page 3. De Morgan should not have attributed to Spinoza the anonymous *Philosophia sanctae scripturae interpretis*. It was probably the work of his friend and physician Lodowick Meyer.

Vol. I, page 41. De Morgan's version of the passage from the commentary of Eutocius on the tract by Archimedes on the measure of the circle is not satisfactory. The Cerii of Porus should be the Ceria (κηρία, honey combs) of Sporus. He probably used the Wallis edition of Eutocius and quoted only the first four words of the passage (*Archimedis Opera Omnia*, III, p. 300, of the 1881 edition of Heiberg): εἰς ἀκριβεστέρους ἀριθμοὺς ἀγαγεῖν τῶν ὑπ' Ἀρχιμήδους εἰρημένων, τοῦ τε ζ' φημὶ καὶ τῶν ι' οα''. The restoration adopted by Heiberg makes the statement of Eutocius correct: "a more accurate evaluation than that of Archimedes, i. e., than the fractions $\frac{1}{7}$ and $\frac{10}{71}$." According to Sporus, Philo of Gadara had found closer limits. Archimedes had given $3\frac{1}{7}$ as the upper limit and $3\frac{10}{71}$ as the lower limit of π , the ζ'' and οα'' representing merely the fractional parts.

Vol. I, page 96. De Morgan's language seems to imply that the Convocation of the University of Oxford is, or was, a body of ecclesiastics of the Anglican Church, but it is not an ecclesiastical body at all. It consists of all masters of arts who qualify by the regular payment of their university dues. Professor Taylor suspects that De Morgan may have confused the Convocation of Oxford with the Convocation of the Clergy of the Province of Canterbury.

Vol. II, page 274. For De Morgan's translation of οὔλον μέλος, read "a song of bale" (ὁλοὸν μέλος).

Vol. II, page 277. De Morgan overlooks the true reason why Pope scans *Mathesis* as *Máthesis*, namely, that like all writers of his day he pronounced Greek names according to their accent, not as we now do with an adjustment of the stress accent to the quantity of the vowels.

Vol. II, page 322. De Morgan is incorrect in his statement as to Böhme's division of Mercurius. Böhme divides it Mer-cu-ri-us, not Merc-u-ri-us.

Vol. II, page 340. It would be interesting to know whether De Morgan's complaint that Walter Scott did not know what "Napier's bones" were is well founded.

Professor Taylor suggests various other interesting notes relating to the text, and of course such a list could easily be extended.

In the extensive bibliography given in the notes it was inevitable that certain slips of the pen should have occurred. In Vol. I, page 105, I followed Bierens de Haan in giving the spelling "Johannem Pellum." My friend Herr Eneström has a copy of the edition in question and the spelling there given is "Ioannem Pellivm." He also calls my attention to the proof given in the *Bibliotheca Mathematica* recently that Mydorge was not the author of the *Récréations mathématiques* as published in Boncompagni's *Bullettino*.

Among the slips of the pen which I have noticed since the work appeared is the name of D'Alembert for that of De Lalande in Vol. I, page 41; "condemned" for "contemned" on page 92; and, in Vol. II, "blata" for "beata" on page 61.

Professor Taylor calls attention to the further slips of "fellow of Cambridge" for "fellow of Trinity College, Cambridge" and of "Derion" for "Denon" (Vol. I, page 76); "Viscount of Palmerston" for "Viscount Palmerston" (page 290); "closed" for "classed" (in the text, Vol. II, page 148); "tolo" for "toto" in the text (page 344); and \pm for ± 1 in the text (page 368).

I am also indebted to Professor Taylor for several suggestions of betterment of the translations, matters which should have been attended to by me in the preparation of these particular notes even though I entrusted this work to another. The following changes are not to be attributed to him, although changes (sometimes more extended) were suggested by him.

In Vol. I, page 3, for "what it was" read "that it was"; page 40, for "its appointed path" read "the appointed path"; for the free

translation in verse on pages 53-54, for "And lacking nothing but a start, and lacking nothing but an end," read "The only one without a start, the only one without an end"; page 339, for "think himself to die" read "feel himself dying."

In Vol. II, page 23, n. 4, for "He was wont to indulge in" read "He has a habit of refreshing his reader by"; page 151, for "condemned soul" (literal) read "hack" (colloquial); page 154, change the translation of the familiar legal phrase to bring out the pun upon J. S., "Summum J. S. (for *jus*) *summa injuria*" (the height of law—J. S.—the height of wrong); page 200, change "sleeping power" to "sleep-producing power"; page 228, translate *δῖος εἰμι ἢ ἡρᾶς*, as "of Zeus I am, or Hera," and *ἡ μῆσσα* as "mass"; page 260, translate the quotation from Acts xix. 38, as "the courts are sitting"; page 262, for "according to which" read "relatively"; page 283, for the manifest error in the note on "*ab ovo*" read "from the egg," probably relating to the passage in Horace, "*nec gemino bellum Trojanum orditur ab ovo*," or possibly to "*ab ovo usque ad mala*"; page 365 for "slayst" (misprint for "slayest") read "keepst."

Professor Taylor also suggests that Hobbes lived only about eleven years in France (Vol. I, page 105); that Burnet left England to avoid being involved in the ruin of the Whigs (page 107); that Street acted in accord with the law (page 124); and that there was nothing strange in Laud's patronage of Palmer (page 145). The details of these emendata and certain other suggestions of change would trespass too much upon the space which the editor of *The Monist* has kindly allowed me.

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